

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, JULY 1, 1909.

NEW SERIES VOL. XI. NO. 26.

Writing Up Things.

It is one of my greatest joys to read the church news notes and see what our brethren are doing. It is so helpful to pastors to know something of how the battle is going with his fellow pastors. Many pastors write of their work, what they are doing for the Lord and what the Lord is doing for them—this is right. Many of us don't—this is wrong. Many of our brethren write wise, but some otherwise. I note a sample of a few "write ups" which have come under my observation: A pastor out West: "We have just had a great revival in our church. Evangelist was with us. There were 250 accessions, 200 of them by baptism." Another pastor: "We have just closed a ten days meeting, Bro. doing the preaching. Results, 15 by baptism and 10 by letter." Another brother: "We have just closed a meeting. The pastor did the preaching. No accessions. Brethren pray for us." Another: "Bro. has been with us in a glorious meeting of 15 days. The Spirit of the Lord was with us from the very first service. Results: 100 professions of faith, 125 accessions, 100 baptized. A debt of \$1,500 on the church was paid, \$2,000 raised for a pastor's home, \$300 for foreign missions. Pray for us that we may do more for the Master the coming year."

These, with many other such reports we might mention, have the ring of common-sense and consideration. I note some others that have to me entirely a different sound.

A brother out West writing up himself: "I have just closed the greatest meeting at my church this old city ever saw. I preached every time save one sermon preached by Bro. in which there was not much feeling. I've had the greatest meeting I've ever seen, the Lord doing the most of it." At the close of a column and a half he added "I'll write of the results later."

Another pastor: "We have just had with us in a great meeting the great Evangelist and at the close of a whole column "we paid the visiting brother \$135.45 for his delightful services," without saying a word about results.

Another pastor took over a column to eulogize the "greatest evangelist in the denomination" and the "greatest singers" God ever gave a great evangelist with 1,500 in the services and as many on the outside, with 300 or 400 professions of faith, but no report. And still another pastor took two columns of the paper to tell about the "greatest evangelist in the world" and the "greatest singers" that ever lived, and how the city was stirred from Dan to Beersheba, but forget to tell what it all amounted to.

Three questions I want to ask: Why do some evangelists need so much writing up? Should we boost the evangelist, the pastor, the church, or magnify God?

Another question I want to ask: "In good hope behind the blood," what does that mean? Brother Editor, if you or some

other brother will answer these three questions I shall be greatly obliged.

Geo. W. Riley.

Jackson, Miss.

Revival Meeting at Forest.

On Wednesday night before the second Sunday in June we began our protracted meeting here in Forest, with Rev. J. P. Culpepper of Newton, to do the preaching. The meeting closed on Friday night after the second Sunday, with nine accessions to the church by baptism, and four by letter. We had a good meeting. The services were held in our new house of worship.

Brother Culpepper did some excellent preaching, and many of our people were drawn much closer to the Lord. Most assuredly our people are getting on higher ground day by day. If our prayer-meeting grows much larger in numbers we will have to move out of the Sunday School department into the main auditorium. Of our immediate congregation there are not more than a half dozen people over ten years of age who are not in the church. To God we give all the praise.

One of the recent converts was the pastor's oldest child, a boy of eleven years. Rejoice with me.

W. B. Sansing, pastor.

Puzzled.

"So far as I can find the soul of man has never been 'enmity against God.'"

This is a statement of a brother in his desperate attempt to prove that the natural man, though "dead in sins," possesses innate goodness. This goodness has at last been located—it is the soul. The soul, it is contended, is not "enmity against God." The fleshly mind is enmity against God but this does not apply to the soul.

Hence where the scripture says "purifying your souls by faith," the writer was either ignorant of the real facts or he meant to say the "fleshly mind," for while God is enmity against the fleshly mind he is not against the soul, and if God is not at enmity with the soul it must be pure, hence to talk about purifying that which is already pure would be nonsense.

Again, where it is said by the scripture "for him who is able to destroy both soul and body in hell," the passage is meaningless for if the soul is not "enmity against God" how could the Savior be just in condemning it to hell? Now what is really meant by this language is both "fleshly mind and body," for this is in harmony with the theory, and you must make everything conform to the theory.

Again, according to this theory, if a soul should go to hell it would be palpably unjust for it would go there unwillingly, struggling against the body and "fleshly mind," thus dragging the innocent thing down to hell.

Turn on the light.

W. A. Jordan.

Yazoo City, Miss.

"Christ Preaching to the Spirits in Prison."

(J. B. Searcy).

I have read with much interest the article on the above mentioned subject by our highly esteemed Brother Sproles. While the subject is very profound, the article by Dr. Sproles has the high merit of being quite transparent. He concludes by saying "According to this view the meaning would be that Christ was put to death in his natural body, but quickened in his spiritual body, in which he went and proclaimed to the spirits in prison the glorious results of his mediatorial mission on earth."

I hope I will be excused for suggesting a question or two of difficulty in the way of this interpretation. If Christ was "quickened in his spiritual body" was his spiritual body dead before it was "quickened"? But if so, why does the Apostle mention the fact that only "in the flesh" Christ was "put to death"? Again I want to ask, why after the resurrection, Christ "went and preached to the spirits in prison the glorious results of his mediatorial mission on earth"? What interest could "the spirits in prison" have had in the glorious results of Christ's mediatorial mission on earth?

I could understand how a Romanist, holding to the doctrine of "purgatory" would interpret this passage favorable to the offer of salvation to "the spirits in prison" but Baptists teach that "as the tree falls, so it must lie."

But Dr. Sproles is far from holding the Romanist view. He holds "that its purpose was not redemption, but information." What effect could this information have had on "the spirits in prison"? But if we say that "the spirits in prison" were the redeemed of the Lord why were they "in prison." It will not do to say that prison here means the same as "paradise," as some have done. The Greek word for "prison" in this passage is *phulaks*, it tells where.

John the Baptist was confined and beheaded by Herod, Matt. 14:3-10, where Peter was kept for slaughter after the Passover, Acts 12:5, where persecuting Saul shut up the saints, Acts 26:10, and where Paul and Silas were thrust and their feet made fast in the stock at Philippi, Acts 16:23, 24. So it is evident that the place where "the spirits in prison" abode could not have been a place of happiness, but of misery. Again I ask what interest could those confined in such a place have had in a message that offered them no redemption? What is said in the passage about Noah and the disobedient ones while the Ark was being prepared does not seem to have been considered in the interpretation under consideration.

I hope Dr. Sproles will excuse me for taking a seat in his class and asking these questions, and I am sure I shall greatly enjoy his further explanation of this confessedly difficult subject.

magnificently the three-fold nature of man. But as cities have sprung up in every quarter of the continent; thousands of immigrants of the lowest caste are pouring into our country from every nation on the globe; water is used from lakes and rivers with no regard to cleanliness; millions of bacilli are preying upon the people without resistance; there comes a cry in behalf of humanity for relief. What shall the answer be?

Some of the foremost men of the nation are endeavoring to reduce to practice the demonstrated theories of modern science in the preservation of life and health. But to a vast majority of the people of Mississippi this cry does not appeal. And our own state does not stand alone in this ignorant condition, for nearly every State south of the Ohio river is practically in the same condition. The greatest barrier to be broken down by the men who are championing this cause is that of the utter ignorance of the people. There are some men who are ready to oppose a campaign of such a nature saying "there is nothing in it." But the same has been said of every really great movement since history began. When Martin Luther saw the condition of church and society, and began to set in motion waves in the realms of divine thought, and to stir his people to action, he was not without the strongest opposition. When the one perfect and incorruptible Man walked among men, teaching by precept and example, the principles that should endure throughout the ages, there were some to deny His teachings and even to call Him the prince of devils. But as the influence of Luther shook the foundations of society and effected a reformation throughout all Germany; as the teachings of the Man of Galilee have brought to moral rectitude at least a part of every nation on the earth; so will the work of these wise, unselfish, courageous men culminate in the establishment of a more perfectly organized national system of public health.

During the last three sessions of Congress able attempts toward legislation for the defense of the lives of human kind have been made, but all bills have been lost, though each time by a smaller vote. Some of the causes of failure to pass these measures we may easily discover. In the first place, the attempts at legislation were premature, in the sense that they preceded the actual education of the people, and the consequent development of public sentiment on the subject. Then it is apparent that previous proposals have been too radical, and have too generally been framed in contravention of the fact that most legislation must be built on previous legislation, and is therefore evolutionary in character. Again it is now very evident that the failure of the medical profession sooner to procure this legislation in behalf of the people is attributable in no small measure to the dearth of representatives of that profession in the legislative halls of the people.

When I look upon a citizenship, the sons of royal blood, the heirs of the richest inheritance of any country, falling an easy prey to a disloyal and disintegrating power, I view the situation with profoundest alarm. Orators and politicians seek for some flaw in the constitution, make war upon the trusts, take advantage of some grievance of the common people to win their confidence, saying that, if certain wrongs were redressed, the nation would move on as placidly

as a ship upon a calm sea. Now, I would not discount the honest efforts of a single American citizen, but when I see these questions considered of greater importance than the lives of men themselves I make a plea in their behalf.

There are 28,000 Americans dying annually of typhoid fever, yet these figures are of no significance to the very Congress under whose authorization the statistics are gathered and promulgated. And the death roll is not the full measure of the calamity. Nearly 200,000 people who were ill of this fever recovered, but only after an invalidism of sixty days. This is equivalent to saying that every man, woman and child in Louisville, Atlanta, or any six cities in Mississippi, was ill for two months. Even this is far from being the greatest drain of human life. I would point you to the great white plague, tuberculosis. This disease kills 160,000 people, and keeps in invalidism 700,000 more in this country every year. Then the greatest struggle is not between capital and labor; aristocracy and the common people, but the greatest warfare today is between the American people and the army of bacilli, already encamped in our midst, in our very homes, a host more numerous than the armies and navies of all the countries of all the world in all ages. And each individual in that host is capable, under favorable conditions, of destroying a human life. As a matter of fact the number of human lives thus sacrificed each year in this country is equivalent to both our army and navy. What if these two arms of our service were wiped out of existence in a single year by a foreign foe? Do you not suppose that every resource of our country would be taxed to repel the invader? More people are dying annually from the single preventable disease of tuberculosis than lost their lives during a single year of the Civil War and the Russo-Japanese war combined. Imagine two such wars going on without end.

These are only two of the class of preventable diseases, but they are the most prevalent and by far the most destructive. There is not a city, hamlet or district in the whole country unacquainted with the horrors of these two diseases, yet no organization is effected to combat these ruthless destroyers of human life. A quarter of a century ago it would have been regarded visionary for a man to say that these diseases were preventable, but modern medical science has absolutely demonstrated that they may be prevented. Only ten years ago a siege of smallpox or yellow fever was as destructive to the lives of men in some sections of the country as a civil war. But by the practice of vaccination smallpox has become of minor consequence, and through the efficient service of Wyman, the recent attempted invasion of this country by yellow fever was repelled and defeated.

But the causes of typhoid fever and tuberculosis are very unlike the causes of other diseases. The prevention of smallpox rested with one man's invention. The prevention of these depends upon the masses of the people. My appeal, then, my countrymen, is to you. You should demand that your representatives, State and National, co-operate in organizing and harmonizing the agencies already existent. We are not wholly without such agencies, but they are inadequate, and considered as a whole scattered, unorganized and inefficient.

There is today no service whatever spe-

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cially organized to fight the plague of tuberculosis. No governmental agency is entrusted with the sanitation of inter-state streams, and the consequent protection of the people from typhoid fever due to these media of communication. There are no national laboratories for the solution of the yet hidden mysteries of contagion and infection. Other special agencies, such for instance as a campaign against disease-carrying insects, are not provided for, while the scattered agencies that we do possess are given such an unfortunate status in our scheme of government as to compromise their educational value and practically deprive them of moral force.

The legislative bodies of the several States, wise, deliberative, conservative as they are, have enacted laws for the protection of the people during epidemics, spending during one siege of yellow fever in New Orleans, in 1906, more than a million dollars. This expenditure was not foolish, but just and right. But when we compare these figures with the insignificant amount spent to control the great white plague, we cry out for an awakening to duty. The number of deaths caused from tuberculosis is one-seventh as great as the number caused by all other diseases combined. Should we not have a more equitable distribution of public monies?

The discovery of vaccination was made by Jenner in 1798, yet the people remained in their lethargy for nearly a century before they awoke to their duty. Shall we in like manner for another hundred years suffer the consequences of these death-dealing enemies? Shall we not, rather, in the light of experience, and with the power gained in other victories, rise up as one man and stamp out these decimating agents of death?

We honor the name of Washington, for, with but a handful of undisciplined yeomanry, he triumphed over a royal army and prostrated the lion of England at the feet of the American eagle. We cherish the name of Jefferson, the unparalleled American statesman, and his praises shall be heard as long as democratic principles endure. Lee, Jackson and Lincoln need no monuments to perpetuate their memory for their names are written high in the Temple of Fame. But it yet remains for a man to spring like a Jasper through the shot and shell of ignorance and disease and save the millions of America from the greatest danger in our nation's history.

In the hastening future I behold a hero advancing with the standard of perfect manhood in his hands and with victory written upon his brow. Behold the flag of this conqueror. It is waving in defense of our republic, whose helpless hands are outstretched to you for aid. Oh, my countrymen, in the name of God and home and native land, rally to your country's aid, and, like Hannibal at the altars of Carthage, swear she shall not stretch her hands in vain!

The Encampment.

The Baptist Encampment will be held at Blue Mountain, Miss., Aug. 7-15, 1909. Strong program again. Come. Write me or Prof. B. G. Lowrey for information desired.

R. A. Kimbrough, Pres.
Blue Mountain, Miss.

British Baptist Notes.

(Special and exclusive to The Baptist Record. From our London Correspondent).

Mr. Lloyd George has been elected president of the Welsh Baptist Union and has fixed the 1st of October as the date of his formal installation. The ceremony will take place at the annual meetings of the Union at Treorkey. Mr. Lloyd George was born in Manchester forty-six years ago. His father was a master at a Unitarian school at Liverpool. As a boy Mr. George entered a solicitor's office, and after he had become a full fledged attorney, he went in for politics in 1898, and was returned for Carnarvon as a Gladstonian Liberal. Mr. Lloyd George, who married a Miss Owen, of Cricketh, is a born platform speaker, but, it need hardly now be added, is not always seen at his "best" when addressing the House.

The annual report of the Council of the London Baptist Association expresses regret that the story it has to make of the work of the Associated Churches is not more favorable. The returns from the churches show that there has been a decrease in membership of one thousand and ninety-two persons. The period covered is fifteen months. Reducing the figures by one-fifth for the sake of comparison we find that the additions for a year by profession are one hundred and fourteen more than in 1907, and they average 14.4 per church. But the erasures (including figures "without detail," the bulk of which should come under this heading), reach the appalling number of three thousand one hundred and seventy-three, or sixteen per cent. It would appear from them that in the decade from 1891 to 1901 the proportion of our church members to the inhabitants of Greater London (an area fifty per cent larger than that covered by the Association) increased from sixty-seven to seventy in every ten thousand population. It has been ascertained that in other Baptist churches covering the same area there are between thirteen thousand and fourteen thousand members; so that the Baptist churches within twelve miles of Charing Cross include about seventy thousand members.

The great evangelical and missionary institution, Harley College, is sending out in October two of its graduates for missionary service in India under the auspices of the Baptist Missionary Society. Harley College is strongly staffed with teachers who not only have the confidence of the directors of the Region Beyond Missionary Union, but who have been able to inspire the spirit of the wonderful missionary enthusiasm in the minds and hearts of the students. Practically all the men who are in their fourth year find their places in all those parts of the great world where missionary experts are required.

Three of the eighty students recently sailed for the Colonies (one to Canada), another sails for the work amongst the Zulus in July under a Norwegian Mission, one has been accepted by the R. B. M. U. for the Congo, and another goes out under the British and Foreign Bible Society. In connection with the R. B. M. U. there is also a Doric Lodge, a young ladies' college preparing young women both for home and foreign missionary work, international and interdenominational. The course there is from two to three years.

Baptist interests throughout the colleges

which compose Oxford University is well represented by the John Bunyan Society. While a majority of the undergraduates are a pleasure loving set of young men, another section takes life rather more seriously. The Baptists amongst these are formed into the little association above named, and the first meeting of the summer term was held recently.

The Rev. J. H. Harris who has been a missionary on the Congo and is now the organizing secretary of the Congo Reform Association, spoke on the topic which was natural to him. This question of the Congo deeply interests all the Free Churches in England. It is remembered that the Congo Free State was placed under the sovereignty of King Leopold of Belgium with a view to the opening up of this vast Central African region for international commerce and missionary enterprise. Practically, however, King Leopold has treated the country as his private property and claims the land, its produce and the native labor for his own private gain.

The stories of the gross atrocities by which his illegal claims have been enforced are not new, and they have made the thinking portion of the world shudder. The commission sent out four years ago to enquire into the truth of the reported ill-usages of the natives proved the perpetration of multitudes of acts of awful barbarity and showed the population of the Congo must have been reduced by about three millions in ten years.

Free Churchmen, and Baptists prominently amongst them, are united to promote and sustain public opinion so that not only the barbarities may be stopped, but that also the iniquitous system of administration and officialdom may be changed. If this is not done soon, there is every probability that a serious political situation may arise which will involve, amongst others, England and Germany.

The First Baptist Church has just closed the greatest meeting in her history. Rev. John E. Barnard, of Cartersville, Ga., did the preaching. He is a great power. Preaches the gospel with simplicity and earnestness, and the Lord has wonderfully blessed his labors, not only here, but elsewhere.

There were sixty-five new members added to our church. Both church and community have been greatly edified and strengthened spiritually by the meeting, and the number brought into our church does not measure all the work done; other denominations in the town received several accessions.

I have only been on the field since April 1, during which time the Sunday School has grown from 65 to over 100 in attendance; the Wednesday night prayer-meeting is well attended; the ladies have a flourishing Aid Society and Woman's Missionary Union. They have also organized a Friday afternoon prayer meeting at the church as an exclusive field for their devotional services. The church membership is very much revived and the outlook for the future is very hopeful.

These are noble people, ready to co-operate with their pastor in every good word and work.

The Lord bless the Baptist Record in its great work.

Fraternally,
C. L. Wilson, pastor.

Blocton, Ala.

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In a communication in our issue last week
we printed Rev. J. H. Gail when Bro. L. E.
Barton intended us to print Rev. J. H. Coin.

Rev. W. Jas. Robinson, formerly pastor
at Water Valley, but later of Morristown,
Tenn., has resigned at the latter place and
accepted the pastorate at Macon, Mo.

Dr. W. M. Burr has accepted the pasto-
rate of the Clarksdale Church, and is al-
ready on the field. The Record most cor-
dially welcomes him back to the working
force of Mississippi.

We had the pleasure of meeting Rev. J.
H. Coin and Mrs. Coin on their return from
a meeting in which they have been engaged
with Pastor Tull at Mt. Olive. It was a good
meeting notwithstanding the incessant rain.

Rev. W. S. Rogers, of Crystal Springs, is
now in the Jackson Sanatorium, having been
operated on last Friday for gall stone. He
seems to be doing well, and it is hoped that
he will soon be up again and thoroughly re-
stored to health.

The State-wide prohibition law goes into
effect in Tennessee today. The whiskey in-
terests threaten to test the law. They will
hardly do this. About the only test they
will bring on this law will be to violate it
and thus test the enforcement.

Rev. J. C. Parker had to his help in a
meeting at Fernwood last week Rev. W. F.
Marborough. About a dozen members were

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received and quite an uplift given the church
besides. Twenty-five subscriptions to the
Baptist Record were sent in. What church
can do likewise?

The picture on the 224th page of the Con-
vention Annual, of an evangelistic meeting
under the auspices of the Home Board in
the Seaboard Railway Shops, at Jackson-
ville, Florida, was conducted by our own
W. P. Price. There were some 300 men
in the shops, and we trust much good was
accomplished.

An evangelistic campaign has been plan-
ned for the district of country around Tus-
kegee, Ala. In addition to the pastors
there will be seven evangelists engaged.
Evangelist W. P. Price will be one of these.
It is expected that the campaign will last
during July and August.

Be sure to read everything on the last
page. You will be sure to find something
there that will interest you. The town of
Clinton never lags. It knows from success-
ful experience that when you have good
things for the people the thing to do is to
let them know it. This it is doing now in
some issues of The Baptist Record.

Congressman T. U. Sisson has offered an
amendment to the Payne tariff bill placing
a tax of two dollars on each deadly weapon
manufactured, or sold or stored in any
place, and in addition thereto 25 per cent
ad valorem. This would include pistols,
dirks, bowie knives, sword canes, stiletos
and brass knuckles. This would be a good
law, and as our Congressman points out
save seas of tears and sorrows. We com-
mend him for this very important and prop-
er step, and wish the measure success.

Hon. Ben. B. Lindsey, the famous Juve-
nile Court Judge of Colorado, "hands
down" an opinion on the cigarette that
ought to make people think:

"I have been in the Juvenile Court nearly
ten years, and in that time I have had to
deal with thousands and thousands of boys
who have disgraced themselves and their
parents, and who have brought sorrow and
misery into their lives: and I do not know
of any one habit that is more responsible for
the troubles of these boys than the vile ciga-
rette habit."—Sunday School Times.

Educational Institutions.

It is frequently quite perplexing for pa-
rents to select a college or school for their
sons or daughters. It is a most important
matter, too; for the impressions received
during this educational period of a young
person's life have an indelible effect upon
his future career. On another page will be
found the announcements of the leading edu-
cational institutions of the South under re-
ligious auspices and we suggest that you
consult them and write for their catalogs.

Our School Announcements.

In another page of this issue will be found
the announcements of the leading schools
and colleges of the South. Each of them
has its superior points of appeal and if you
are trying to select an institution of learn-
ing for your son or daughter, you will un-
doubtedly find one or more that offers exact-
ly what you want. We would suggest that
you write to some of them and ask for cata-

logs and you will then be in much better
position to make a wise decision.

Summer School for Sunday School Workers.

The program for the Gulf States Summer
School of Methods for Sunday School work-
ers to be held July 16-22, 1909, at Seashore
Camp Grounds, Biloxi, Miss., offers all who
are interested in the development of the
Sunday School work in the far South a rare
opportunity. Every phase of Sunday School
work will be covered by a faculty of ex-
perts in their respective departments.

Seashore Camp Grounds is an ideal place
for rest and recreation. Boating, fishing and
bathing is good.

Every Sunday School in the State should
have a representative at this school.

Expenses including everything during
term of school \$9.00 to \$12.00.

Reduced rates on all railroads.

For programs and further information
write Thos. V. Elzey, secretary-manager,
908 Canal-La. Bank Bldg., New Orleans, La.

Sunday School.

Suppose that some one should ask you
what is a Sunday School, what would you
answer? For fear that you could not an-
swer and to avoid further embarrassment,
we will answer for you. A Sunday School
is simply the church at school. In its origi-
nal meaning the word school meant leisure.
Not to be sure, idleness, but leisure for
learning, conversation, or debate. But, as
learning is best carried on with the assist-
ance of another, the word came at an early
age to have its present meaning.

With our understanding of the word,
school, four cardinal questions naturally
arise in the mind of the thoughtful parent,
when the patronage of any school is under
consideration. He must take into account
the character of the president of the school,
the character of the teachers, the character
of the environment and the character of the
text books in use. Now, if all these were
perfect, there would be a perfect school.
While no school has ever reached this state
of perfection, except in the catalogues, yet
it is an ideal toward which every school
should direct its efforts.

Now, if these lofty ideals ought to be the
stimulus in the day schools, much more
ought they to be so in the Sunday Schools.
So it is evident, that the very best educated
and the most consecrated members of the
church ought to constitute the superintendent
and corps of teachers, the environment
should be made up of all the members of the
church and all others whom they may be
able to induce to attend, and the Bible
should be the text book used.

The Bible is nothing, if not a manual of
life, so the lesson to be learned at Sunday
School is the will of God concerning us.
This lesson has three great divisions: Duty
to God, duty to others, and duty to self.
These learned and put into practice guar-
antee a set of perfect rules of conduct which
will enable any one to act with decency on
all occasions, and throughout life to avoid
any degree of blame. On the contrary, with-
out a sacred regard to these rules, no man
can be sure of his conduct. Herein lies the
difference "between a man of honor and a
worthless fellow."

All learning should have some practical
end, whatever that may mean. The practi-
cal end to be attained in the study of God's

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word is to know how to translate this word
into spiritual nourishment, spiritual nour-
ishment into conduct, and conduct into char-
acter. This application of our knowledge
of God's will concerning us does away with
the necessity of making a distinction be-
tween the terms, earthly and heavenly con-
duct. This was the end and aim of the Mas-
ter's mission on earth. This makes the
righteous citizen.

In the life of the righteous citizen, there
is a constant spiritual growth, a steady
evangelistic work in the community of his
church, and an earnest interest in the wel-
fare of God's kingdom everywhere.

To carry on the work with the best re-
sults requires thorough information in every
department of the kingdom; for knowledge
stirs the emotions and the emotions excite
activities. This knowledge is best obtained
through the assistance of the pastor and the
secretaries of the three mission boards re-
spectively. We may know ever so much
about God's will concerning us, and at the
same time be of little help in the work of
the Master, simply because we are unac-
quainted with the extent of the field and
the needs thereof. There is but one claim
for the existence of a Sunday School and
that is its part in the evangelization of the
world, "witnesses unto me both in Jerusa-
lem, and in all Judaea, and in Samaria, and
unto the uttermost part of the earth." A
Sunday School, or rather a church with this
sort of a school attendance, is pretty ac-
curately described in Rev. 3:8. Behold, I
have set before thee an open door, and no
man can shut it: for thou hast a little
strength, and hast kept my word, and hast
not denied my name.

A Crisis Impending.

I am writing this in the last week of
June. In a few days our second quarter of
the year will be out, the salaries of our mis-
sionaries will be due for the quarter, besides
the amount promised on church buildings.
The June and July collections have usually
put in our treasury enough to meet all these
demands. I am sorry to say this is not the
case now. There seems to have been a gen-
eral understanding, or rather misunder-
standing, that we will not need any money
until November. It is this that has brought
about a crisis which if not relieved in a few
days means dire distress to the cause of
State Missions. In response to my appeal
to let me hear from the pastors and churches
as to what I might expect in the way of
tiding us over the dry moneyless summer
months, I had letters from one deacon whose
church at that time had no pastor, and
three pastors. I know that the people are
distressed over the crop conditions, and I
know that trade conditions are exceedingly
dull. It may mean that sacrifice and denial
must enter into our State Mission gifts. Is
there anything in the past that would jus-
tify us in making sacrifice to the cause of
State Missions? I appeal first of all to the
churches whose days of weakness had the
helping hand of State Missions stretched
out to them. There are over 500 of them
in the State, and some of them now are
waxed strong and able to do large things,
and I rejoice to say, have done large things
this year for the other two great missions.
I appeal to that spirit in the heart of every
child of God, who rejoices in the prosperity
of a great cause, to see what God hath
wrought through this agency, and then, even
though it be at sacrifice to help us continue

THE BAPTIST RECORD.

5

this work of building up Baptist churches
in our State. I appeal to the Sunday School
people and to our women who did so nobly
in other missions to come to our help. Will
you not see to it that a contribution comes
right early to the cause of State Missions
from your church.

A. V. Rowe.

Apportionments to Mississippi for the Year 1909-1910.

Home Missions \$26,000, Foreign Mis-
sions \$36,000.

These amounts have been divided among
the associations. It is hoped in turn the
associations will divide them among the
churches and that the churches will approve
the several amounts apportioned to them,
and that the best means possible for their
collection be used during the year so the
work may be carried on without waiting
till just before the close of the convention
year, and then be paid in bulk. I have gone
over the amounts contributed last conven-
tion year making careful comparison with
what was then paid with what we are asked
for this year, and I hope that the slight ad-
vance will be noted in making division to
churches, and that earnest effort be made to
meet it. I also add an apportionment for
State Missions which I am sure you will not
overlook in your effort to evangelize the
world, a part of which of course goes to
General Association:

	St. M.	H. H.	F. M.
Aberdeen	\$ 300	\$ 275	\$ 450
Bay Springs	400	400	600
Bethel	25	25	25
Bogue Chitto	1,000	800	1,100
Calhoun	375	275	350
Carey	275	275	400
Central	3,200	2,850	3,800
Chester	225	175	200
Chickasawhay	325	300	400
Chickasaw	600	700	1,000
Chockaw	75	50	75
Cold Water	700	700	1,000
Columbus	1,800	1,800	2,200
Copiah Co.	1,050	1,000	1,200
Deer Creek	1,600	1,300	1,700
Gulf Coast	1,500	700	950
Harmony	350	300	400
Hobbs Chitto	300	75	125
Hopewell	175	175	250
Judson	100	100	125
Kosciusko	500	475	700
Lauderdale	1,500	1,300	1,800
Lawrence Co.	800	775	1,000
Leaf River	300	50	100
Lebanon	2,000	2,000	2,600
Liberty	150	100	125
Lincoln Co.	700	600	850
Louisville	300	300	400
Magee's Creek	25	25	25
Mississippi	700	700	1,050
Monroe	300	200	375
Mt. Pisgah	300	200	350
New Liberty	150	150	350
Okibbeha	150	100	150
Oxford	1,250	1,200	1,350
Pearl Leaf	600	550	900
Pearl Valley	50	50	50
Pearl River	300	250	350
Rankin Co.	550	400	700
Red Creek	50	50	50
Strong River	500	400	650
Sunflower	1,000	650	800
Tallahala	80	80	125
Tippah	700	600	850
Tishomingo	700	550	750
Tombigbee	300	50	75

Trinity	250	100	150
Union	250	200	350
West Judson	400	400	650
Yalobusha	400	300	525
Yazoo	900	850	1,100
Kion	200	150	300

\$26,080 \$36,050
A. V. Rowe.

Sunday School Workers.

The fifth annual session of the now fa-
mous Monteagle Training School for Sunday
School workers of all Southern churches will
be held at Monteagle, Tenn., August 1 to 8
inclusive. Dr. H. M. Hamill, as dean, will
be assisted by the best faculty the school
has had during the years since its organiza-
tion. Among the lecturers will be Dr. James
M. Gray, dean of the Chicago Moody Insti-
tute; General Secretary Marion Lawrance,
of the International Sunday School Associa-
tion; Dr. Egbert M. Smith, of Louisville;
Miss Williams, of Birmingham, Baptist Pri-
mary Specialist; Mr. A. D. Mason, of Mem-
phis; Prof. L. P. Leavell, Southern field sec-
retary; Mrs. Hamill, and others. Regular
summer tourist rates will be given by rail-
roads, and a special low rate for the school
will be granted Friday, July 30. See local
agent. Board can be had at \$1 per day or
less. Write to Manager Frank A. Butler,
Monteagle, as to board, and to Dr. H. M.
Hamill, Nashville, for programs of the
school, and to Dr. Allen G. Hall, Nashville,
superintendent of platform and summer
schools of Monteagle Assembly, for the full
Assembly Annual.

Turn On the Light.

In The Baptist Record of June 17, there
is an article entitled "How, What, Who and
Where?" and signed by James L. Arnold,
which expresses my sentiment so completely
with regard to the article which he review-
ed, that I want to thank him through The
Record for writing it, and ask that our good
Bro. Sample "turn on the light." A few
years ago I submitted the following query to
The Record hoping to provoke discussion of
some very silly things that were said about
Cornelius. The query was this: "Was Cor-
nelius a saved man before he heard Peter
preach? or was it necessary for him to hear
Peter preach in order to be saved?" In a
short time after the query appeared in The
Record Bro. Sample undertook by private
correspondence to set me right on the plan
of salvation, and the doctrine of election,
but the more he wrote the more I felt like
Bro. Arnold seems to feel over his recent
article.

As I understand the article under consid-
eration, when reduced to its logical, and
final analysis it is this: The elect were
saved before the foundation of the world,
and all that is necessary now, or all the
good the preaching of the gospel does is to
let the elect know that they are saved. Now
let some brother wise on election and the
plan of salvation come across and "turn on
the light."

Simply trusting Jesus, I am,

Fraternally,
L. D. Posey.

Shubuta.

Tuesday evening, 15th, we closed a 12 days' meeting with Shubuta Baptist Church. This meeting is not noted for the number of accessions but one of the sweetest meetings I have ever attended.

T. D. Brown did effective work with his gospel solos and in leading the choir. Brown is a great singer.

Bro. J. J. Walker is pastor of this noble church, and there is to be found here some of the salt of the earth. One of the pillars of the church is the well known W. H. Patton.

Bro. Walker has indeed done a great work at this place. The church has been painted, carpeted, fine organ installed, a new home for the pastor worth about \$1500, built and paid for, and just recently added a baptistry and two large Sunday School rooms.

Besides all these improvements the church has doubled the pastor's salary and their offerings to missions. A great church and a happy pastor.

W. E. Farr.

Belzoni, Miss.

At the Hush of Eventide.

By the bay where waves were sighing
At the hush of eventide,
Was a soul all thrilled with rapture,
Gazing o'er the ocean wide

Ah, the great old ocean brought me
Many sweet and happy dreams,
As the moonlight o'er the waters
Shed its bright and silvery beams.

And I saw the great ships drifting
Slowly from the harbor bar,
Moving o'er the rippling waters,
Guided by the vesper star.

And I knew that star would lead them
To some moon-lit peaceful bay;
Thus I stood in dreamy wonder
Watching ships that sailed away.

And I thought of life's great voyage,
How our ships toss to and fro,
Oft so angry are the billows
As upon life's sea we go.

But no sea can be so stormy
That we cannot reach the bar,
And be anchored there in safety,
Guided by the vesper star.

Ah that star, it never fails us,
If we're seamen true and brave,
Doing good upon the voyage,
Fearing not the threatening wave.

Our proud ships have blighting tempests,
And so bitter is the blast,
But they'll gain a peaceful haven,
When the storms of life are passed.

Ada Christine Lightsey.

The Natchez Meeting.

The meeting, in which Dr. Borum assisted the pastor, was one of the most delightful and helpful meetings ever held. We received twenty-six so far. But in a very true sense that does not tell all about the meeting. Bro. Borum is one of the finest characters in the Mississippi ministry. He is a cultured gentleman and a preacher full of

the Holy Spirit. His sermons are instructive and inspirational. They are helpful in several ways. He will not impress you at first, but he will grow on you if you give him a chance and give him a hearing. When you have heard him several times, you go away feeling that there is more there, and will want to hear him again. He is sound, safe and sane to have in a meeting. That is the kind of evangelism we need more of, and everywhere. Our church is upon a higher plane and I hope is there to stay. We had some great battles against sin, and some distinct victories. The greatest results came from the Baracas and the Philatheas. These classes did the most active work during the year, and hence had the greatest reaping. Every member of the Baracas, that attended the meeting, was led to Christ. I believe that the same is true of the Philatheas, except that literally every member of this class was converted. The last two came Sunday night after Bro. Borum had left. Our first convert in the meeting was a Roman Catholic lady. She was the wife of a good Baptist man, and that may have something to do with her hearing the gospel. We are facing the future with renewed hope and faith, and though we are confronting a crisis in our work, we are hopeful that the Lord will help us to solve the problem. Brethren, pray for our work here. We need the very earnest prayers of God's people.

Fraternaly,
Jno. A. Held.News in the Circle.
Martin Ball.

The church at Ocala, Fla., has called Rev. H. E. Gabby. He accepts and will enter the field at once.

The blacksmith preacher, Tom Sexton, is in a meeting at Bonham, Texas, First Church. He traveled with Sam Jones a while.

Prof. O. J. Patterson becomes president of the Louisiana Female College, located at Keachie. He is said to be a fine educator.

Union University, Jackson, Tenn., has conferred the degree of D. D. on Rev. J. W. Lipsey. He was truly worthy of such an honor.

Another church was organized in Memphis last Sunday. It was named Blythe Avenue. The cause is growing in the Bluff City.

We are grieved to learn of the death of Dr. J. J. Porter, pastor of the First Street Church, Winchester, Ky. He was one of our strongest defenders of the faith.

Rev. H. F. Vermillion has resigned his work at Roswell, Texas, to take effect Sept. 1. His future plans are not made known. He is a strong man and will not be idle.

Evangelist Sid Williams recently held a meeting at Nixon, Texas, in which there were 40 additions to the church. His daughter led the music.

The Religious Herald states that Dr. Wingham refuses to take a rest, although a

good friend sent him a check, and many homes were opened to him. He returned the check for his personal expenses and will remain at his desk.

Dr. C. D. Daniels, of Ft. Worth, Texas, accepts the call to the First Church, Atlanta, Ga. His four years' work in Ft. Worth has been eminently successful. He is a splendid business man, a good preacher and an excellent pastor.

The Alabama Baptist presents on the first page the picture of a boy and a barrel and asks the question, "The barrel or the boy which? A vote against the saloon is a vote for the boy."

A prominent Methodist preacher stated a short while ago that baptizo did not mean to immerse at all and that no one can prove that Christ was immersed. Guess he knows (1).

Dr. T. S. Potts, of the Central Church, Memphis, is aiding Dr. H. W. Ryals in a meeting at Paris, Tenn., this week. The prospects are bright for a great meeting.

The church at Morgantown, N. C., has called Rev. James Long, of Timmonsville, S. C. He accepted and will begin work July 1. The brethren of North Carolina extend to him a hearty welcome.

Columbia College, Lake City, Fla., has elected Dr. H. W. Tribble, of Charlottesville, Va., to the presidency. No better choice could have been made. Dr. Tribble is a fine preacher and a splendid educator.

The Baptist Encampment is on this week at Estill Springs, Tenn. Arthur Flake, one of the field secretaries of the Sunday School Board, has a prominent place as one of the speakers.

With last week's service of the Western Recorder Dr. C. M. Thompson retired from the editor's tripod and Dr. J. W. Porter, of Lexington, Ky., mounted it.

The church at West Plains, Mo., has just closed a great revival which resulted in 155 additions—110 by baptism. Evangelist James, of Holden, Mo., did the preaching.

The West Side Church, Phoenix City, Ala., closed a good meeting recently. 60 additions—54 by baptism. This is a great revival year.

Rev. J. D. Adcock has resigned at Leesville, La., and will accept work at Lasruces, N. M. He was elected Sunday School Evangelist for Louisiana, but declined the work.

President E. Y. Mullins, of the Seminary at Louisville, will lecture at the Chicago University during July. It is hoped that he will teach the teachers of that great institution "the way of the Lord more perfectly."

The great revival at Winona closed last Sunday. 72 additions—52 by baptism. Evangelist Hunt preached the gospel. A splendid soul-winners' band worked incessantly. The membership was constant in prayer. Some of the best citizens were add-

ed to the church. Pastor and people are happy.

The Biblical Recorder raises the question "Is the B. Y. P. U. worth while?" and states that North Carolina has not taken much stock in the B. Y. P. U. Nothing is so effective in training the membership for active service as a B. Y. P. U. in a church. It takes hard work on the part of the pastor and leader.

The Centennial Church, Nashville, Tenn., has called Rev. J. N. Booth. He accepts and is on the field. He has been field representative of the Baptist and Reflector for some time.

Secretary Livingston Johnson, of North Carolina, has introduced a new department in the Biblical Recorder—some of the State missionaries give each week an account of the work on his field, what has been accomplished and the outlook for the future. Can we not have something like that in the Record? It would afford information.

State Missionary W. R. Chandler, of Texas, has resigned his work and will become pastor at Tecumseh, Okla. He was not physically able to undergo the strain incident to the work of a State missionary.

Rev. J. W. Gillon, of LaBelle Place Church, Memphis, is aiding Pastor A. C. Burroughs in a meeting of great power at Frederick, Okla. Many are joining the church. Bro. Gillon is a native Mississippian, and our readers will be glad to learn of his continued success.

We extend profound sympathy to our friend and brother, Rev. J. B. Lawrence, editor of the Baptist Chronicle of Louisiana, in the recent death of his only son. May His grace sustain in this hour of heavy grief.

Dr. J. B. Gambrell, who was announced to take a trip to Russia, as a messenger to the Baptist Union, has postponed the trip for a year. He states that he cannot leave his brethren to bear the great burdens pressing upon them now. He further says his health is good and he does not need a rest.

The Dallas Dispatch, an evening paper of Dallas, Texas, has opened a relentless war on the evils of that great city. This is an unusual attitude for a secular paper to assume. All praise to the paper that will engage in such a noble fight.

The Chicago Baptist Ministers' Conference dropped from membership Prof. Geo. B. Foster, of the University of Chicago. He wrote a book denying the divinity of Christ. The papers state there was a stormy time at the meeting when he was excluded. Dr. A. C. Dixon led the fight for his exclusion. He was aided by Dr. Johnson Myers.

Dayton, Tenn.

The First Baptist Church of this place has extended me a call and, after much prayer, I have decided to accept and am now on the field.

We have a splendid church here, with a membership of 240, splendid brick building, and above all, so many godly, consecrated

people, who seem to love to labor for God. Dayton is a beautiful town, situated in the lovely Tennessee valley and has a population of about six thousand.

I crave the prayers of my much beloved Mississippi brethren that the Lord may use me, as a humble instrument in His hands, for the accomplishment of much good.

Yours in His name,

W. D. Mathis.

"The God of All Comfort."

(By J. R. Nutt).

The language of Paul in the first chapter of Second Corinthians, third and fourth verses, is the gospel of comfort. In gratitude to God he speaks thus: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

In the first place, God comforts all of His children in hours of distress. He speaks to every troubled soul, "Cast thy burden upon the Lord, and he shall sustain thee." Again we are told, "They cried unto the Lord in their trouble, and he delivered them out of their distress." It is God that "satisfieth the longing soul, and filleth the hungry soul with goodness." God helps us in all kinds of troubles. Those who are out upon the stormy deep, who "reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their troubles, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still." God will command the forces of nature for the comfort and protection of His own people. It is God that "turneth the wilderness into a standing water, and dry ground into watersprings, and there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase." If God will command the forces of nature for our temporal good, how much more will He help us when we are in distress! He directs all things for our good and makes all things work together for our welfare.

In the second place, He comforts us that we may comfort others. It is a great blessing to have some one come to us and tell us that they have had the same experience and know what it means, and that they know that God will help us for He came to them in their troubles. When we know that we are in the presence of others who have gone through the same trials we are called upon to pass through it gives us great consolation, for we know that they are living examples of God's abundant mercy. But we can go to those in trouble with confidence and tell them that God will use all of His

infinite power to comfort them and to help them out of all their sorrows and troubles. He heard the cry of His chosen people down in Egypt and sent Moses to deliver them. Their cry came up to God and He heard them. God is not far away from us, but like an earthly father, and a thousand times more than an earthly father, He ever watches over and careth for His children. He hears all of their cries and takes note of all of their troubles. He gave Christ to die on the cross that we might have eternal life and Christ promised the Holy Spirit to comfort His disciples and those who love Him. The Spirit of God is in the world now fulfilling that promise and giving comfort and consolation to God's people.

What more can God do to comfort His people? Why should one become despondent over the afflictions of life when God has given us the blessed assurance that "all things work together for good to them that love God?" How can a soul turn away from God in rebellion when God has done so much for our comfort and consolation?

What a privilege it is to preach the gospel of comfort to a broken heart! If there is ever an hour in one's life when one needs a word of sympathy it is in an hour of trouble. When dark hours come when it looks like all is gone, and when all that was dear to us has been torn away by the cruel hand of death, then it is that words of good cheer, sympathy and love are never forgotten. Many times has Jesus found His way to the heart of some hard-hearted sinner through a kind word spoken by some tender, sympathetic child of God while he was in deep sorrow.

I love to think of the sympathy Christ has for those who are in trouble. Death never entered a home but that Jesus was made sad. He has sympathy for us in all of our troubles. He had sympathy and love for Martha and Mary and went a long way to give them comfort. The very name of Jesus is precious when we are in trouble. I love to sing with the poet:

"How sweet the name of Jesus sounds,
In a believer's ear.
It soothes his sorrows, heals his wounds,
And drives away his fears."
Ackerman, Miss.

Tidings From Lena.

Baptist affairs at Lena are in a healthy condition. Under God the work there is being blessed most gloriously. At my last appointment there I baptized four young men and one young lady. One young man stands approved for baptism at the next regular meeting. On the human side most of the credit belongs to Prof. N. A. Moore, who for three years was first assistant of the Lena Collegiate Institute, and from the church recently licensed to preach. He is one of our most promising young men. He will assist me in the meeting there, which will embrace the 3rd Sunday in August. Bro. T. T. Martin cannot be with us, as previously announced.

W. B. Sansing, Pastor.

Life's Battles.

It is Sunday morning and I sit down to meditate and think. Life is surely a struggle. Call it warfare if you want to. It all amounts to the same thing. The old hymn books of our boyhood days represented the Christian life as a warfare. Much was said about being a soldier of the cross and that we must fight if we would win. We were to be armed with the breastplate of righteousness, the helmet of salvation and the sword of the spirit. It was a great combat with the hosts of evil and often we were expected to "sail through bloody seas."

The religious expression of every age partakes of the spirit of that age. The spirit of the old days was warfare and the Christian pictured his life in terms of war. That was all right, for it expressed the idea, though in a figurative way. Such figures are not so common now because war is less in our minds. We now sing of the "Beautiful Land," the "Shining Shore" and being "borne away on snowy wings." Yet the struggle to keep in the right way is just as important. It will never be otherwise as long as the world stands. There are two spirits in the world—the spirit of evil and the spirit of good, and they are eternal enemies struggling for the mastery. Can there be any doubt about the banner under which we would all enlist? We may wear uniforms of various patterns, but the spirit of the struggle for right is ever the same.

In other ways life is a struggle. It takes a constant effort to keep us properly adjusted to all our surroundings. We struggle for food and shelter and are all the time trying to lay up something against the dreaded "rainy day," or at least we should do so. Many fall and suffer or sink out of sight. Even after we have gained a competence, there is a struggle to keep it from being wasted or despoiled by others. The day of rest that we so long for never comes. And well it is that it does not come, for this means stagnation and death. Man was made to struggle. That is the natural state of his being.

How Strength Comes.

No; we don't want to avoid struggle. That is what develops

us and makes us strong. Without it we should be weaklings and fit for nothing. The boy or the girl that is brought up without having to struggle is unfortunate. Most great men had to combat adversity in early life. This gave them strength of both body and mind. It prepared them to engage in life's warfare with success.

The man who engages in farming with the idea that he is to "rest on flowery beds of ease" is laboring under a great delusion. His life is a constant struggle with the wind and rain, the frost and snow, insect pests, fungous diseases and other innumerable plagues. Stock sicken and die; machinery and tools rust and wear out. The farmer himself finally wears out, but so do people in other lines. The farmer's case is no worse and often not so bad.

We also have to struggle with other people. The whole business world is a struggle for the mastery. People combine and struggle in bodies and by classes—all endeavoring to come out ahead. Their methods are not so crude as in the old warfare days. They attain their ends more by deceit and guile and far-reaching plans and schemes or tricks. I do not mean that all business is so conducted, for there are many high-minded and noble business men who would scorn to do a base deed. There now seems to be a great moral wave of reform sweeping over the business world. Even when void of conscience men have found that dishonesty does not pay in the end.

Another phase of life struggle appears in our effort to maintain health or freedom from disease. This is one of the hardest struggles of all, for it finds us but poorly fitted to bring it to a successful issue. We do not know much of the laws of health, and try but little to find them out. Even when we do know we are slow to do. We allow passion and appetite to overrule our best judgment and drag us from the path of correct living. Even doctors whose business it is to keep up well will not always themselves obey the laws of health. Some contract very bad habits of life, and thus dishonor themselves and their profession. However, they are the exception. Many noble, self-sacrificing men belong

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Lv. Jackson..... 6:00 A.M.	3:25 P.M.
Lv. Hattiesburg. 9:48 A.M.	7:05 P.M.
Ar. Gulfport..... 12:30 P.M.	10:00 P.M.

COLUMBIA DIVISION	
No. 101	No. 102
7:20 A.M. Lv. Vendenhall Ar. 9:25 p.m.	
1:40 P.M. Ar. Gulfport Lv. 2:30 P.M.	
No. 109	No. 110
2:30 P.M. Lv. Jackson Ar. 10:05 A.M.	
6:20 P.M. Ar. Columbia Lv. 6:00 A.M.	

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to the medical fraternity, and are doing much to ameliorate the condition of mankind.

The Truly Great.

Then there is the struggle with our own selves, which must give us pause. Is there anything that is harder than to conquer our own unruly impulses? The good book tells us that the man who ruleth his own spirit is greater than he that taketh a city. From the cradle to the grave we have an unceasing struggle with self. If we fail in any department of life we have only ourselves to blame, for the conditions of success have not been properly met. It may have been our misfortune to succeed poorly in business. Then it was because the conditions of business success were not successfully mastered and met. If you meet the conditions of success you must always succeed. There is no other way for it. Perhaps we did not understand human nature and repelled customers instead of drawing them to us. One often makes such a mistake and wonders what is the matter. We may be born with an unamiable manner, which works against us. It seems as if everyone ought to see himself as others see him, and discover his faults so as to correct them, but somehow he does not.

Life is more or less a mystery anyway. One would think that everybody would be kindly disposed and helpful, one to the other, but they are not. If only they were, life would be so much better and happier. The world is full enough of good things for everybody, if only everyone wanted to do the right thing and banish selfishness. Some people hope for such a day, but as yet it seems far remote.—Uncle Zeke in Home and Farm.



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The Cigarette-Smoking Boy.

One of the greatest menaces to our moral and intellectual well-being today is the fact that cigarette smoking is becoming a popular fad among boys and young men, while the use of a strong pipe is a close second in favor. Go where you will in this broad land of ours, and the pale faces, bleary eyes, trembling fingers and the foul stench of cigarette fumes tell the same pathetic story. This most serious blight upon the bloom and beauty of our American boyhood is chargeable to parental ignorance and carelessness. For the past eight years I have been tracing out the cigarette boy's biography, and I have found that in practically all cases the lad began his smoking habit clandestinely, at an early age, and with little or no thought of its seriousness, while the fond parents perhaps believed that their boy was too good to engage in such a practice.

Many Good Men Smoke.

It is not the purpose of this paper to make an attack upon smoking in general. A majority of the best and ablest men of the country are smokers, and they unquestionably get a great deal of satisfaction out of their cigars and pipes. After a man has fully acquired the habit, smoking tends to drive away depression and to make him better satisfied with his lot and a more agreeable companion of men and women. By this I do not mean that the smoker has these advantages over the non-smoker, but rather that the former through the indulgence of his habit, gets these results over and above what he has when he goes without his usual cigar. Out of one hundred such men whom I interviewed ninety-nine frankly admitted that smoking tends to injure the health and that they would not advise any young man to begin the habit. This practice is very offensive to many delicate natures, is somewhat filthy at its best, and disgustingly filthy at its worst, as the ordinary smoking-car will bear witness. Often, in public places, even refined women are forced to breathe the sickening fumes coming direct from the nostrils of some coarse, brutal cigarette smoker. Smoking is a practice entirely unnecessary to the development and refinement of the race, and it will in time

Delicious Puddings

made from **JELL-O ICE CREAM Powder**

Mix together one package Jell-O Ice Cream Powder (any flavor) and two heaping tablespoonsful of corn starch. Dissolve in a little cold milk. Stir this mixture into one quart of boiling milk and cook until sufficiently thick, usually from one to two minutes. Serve with milk, cream or any good pudding sauce. Use double boiler or stir constantly to prevent scorching. May be garnished with strawberries or any small fruit. Stir a package of Jell-O Ice Cream Powder into a quart of milk and make two quarts of fine ice cream at one cent a dish. Sold by all Grocers. 2 packages 25c. Illustrated Recipe Book Free. The Genesee Pure Food Co., Le Roy, N. Y.

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doubtless go the way of the liquor-drinking habit.

During the past year I have made hundreds of sphygmograph records of persons of various ages, conditions of health and temperament, about one hundred of these being boys and youths addicted to the smoking habit. The records reproduced herewith are representative of its class. It might not be out of place to explain that the sphygmograph is an instrument with a clock-work-and-trigger mechanism, and that it is adjusted at the radial artery, the records being traced on a strip of smoked paper. This delicate instrument records very satisfactorily the comparative strength, regularity and nervousness of the heart beat. It will also show very quickly any changes in the heart movement resulting from either mental or physical stimuli. It may be said, too, that there is almost as much individuality in "heart writing" as there is in hand writing. But with the aid of this instrument it is an easy matter to distinguish roughly between healthy and unhealthy conditions. The discussions here will be confined to an attempt to throw additional light upon the nature and condition of the cigarette smoker.

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Small Alloy Church and School Bells. Send for Catalogue. The C. & BELL CO., Millersburg, O.

We are so thankful to be able to report to you that success has crowned the Woman's Missionary Union Training School at Louisville. We of Mississippi should feel proud and happy to have had a share in this great work. Mrs. McLure has shown unusual ability in presiding over this school. We could not have found a more suitable principal for this responsible task.

The local board (composed of such as Mrs. Eager, Mrs. Woody and Miss Broadus) are women of deep piety, wisdom and culture.

It certainly was an inspiration to your representative on the General Board to meet them, work with them and to hear them talk of the many difficulties with which they had to contend, and then to rejoice with them over the success attained. Our first day in Louisville (Wednesday) was an all-day meeting at the school. From 9 to the noon hour, the Executive Board was in session. At noon we were invited to an elegant lunch, prepared by the local board. After this for several hours the officers of the Union spent together socially. At 4 the two boards of women for the school (local and general) met together. Truly the Woman's Training School is destined to be one of the most effective agencies of our Southern Zion.

The study of several additional languages was recommended by the two boards—this to meet the demands of the work in our own source of disappointment to me (as well as others of our members) as the foreign fields. One (hers) was the report from our W. M. U. treasurer of a shortage of one hundred dollars that was promised for current expenses. \$3,000 was apportioned among the States to meet this—some fell short. It was impressed upon the members of the General Board the necessity of urging the payment of this early in the beginning of the school work. If neglected the Local Board is sometimes compelled to borrow funds to pay the necessary expenses. These obligations should be met before the Christmas work begins.

Next in importance is the endowment fund. When the Sunday School Board gave the beautiful home now occupied by the school, it was with the distinct understanding that W. M. U. would furnish and equip the building, also raise an endowment fund at least equal to the purchase price of the home. \$6,000 was paid for the first, last year and \$13,457.24 was reported on the \$20,000 endowment fund. \$7,000 remains to be collected this year. This year's boards decided to do by apportioning the amount among the States. Mississippi's apportionment is \$200.

Sometime in the future, enlargement will be a necessity in

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BAPTIST SUNDAY SCHOOL BOARD

J. M. Frost, Secretary,

NASHVILLE, TENN.

this home. Already they have reached the limit of capacity, as the student body numbered 28 at times during the session. We wish we could begin now—for increase of students means less expense to the Union—to say nothing of the need of more workers, for it is thought best to complete first the \$20,000 for which we as W. M. U. are pledged.

No student under 20 years of age can be received, unless by special action of the boards. They must be sound of body, sound of mind and sound of heart. Good literary preparation should precede the course in the Training School for much depends upon the foundation laid in the high school or college.

No stronger call is heard today than for trained women workers. It comes from our homeland as well as the "far flung battle cry" across the seas. Southern Baptist women can help to answer this Macedonian cry. They can turn the thoughts of their earnest, consecrated women to this crying need of the Master's work. Shall we do it? Oh sisters of Mississippi, let us resolve to do all that our hands find to do, and may the blessings of our Lord be with us. Yours in Union bonds, Mrs. J. G. Hasselle. Meridian, Miss.

FOR FEVERISHNESS AND ACHING
Whether from Malarious conditions, Colds, or overheating, try HICKS' CAPSULES. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at drug stores.

Helps in Emergencies.

For the little accidents that seem more prevalent during warm weather, it is well to have simple remedies at hand, along with court plasters, bandages and a ball of knitting cotton, as these will cost little and be in constant demand for cuts, bruises and the sundry small accidents every family is heir to. When any foreign substance gets into the eye, beat up the white of an egg with about a teaspoonful of powdered alum, spread this on a cloth and lay it over the eye. This will usually collect any foreign substance and bring it to the surface. An excellent salve for poison oak is made by mixing well together equal parts of lard and quinine and applying to the affected parts. Every mother should have a bottle of boric acid solution where she can get it at a moment's notice, as the boric acid is perfectly harmless and is exceedingly beneficial as a dressing for cuts and wounds, and the acid can be used freely either in powder or dissolved in water, and the

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solution is made by dissolving two heaping tablespoonsful of boric acid in a quart of hot water. For insect bites, moisten borax powder to a paste and bind over the affected parts and keep the bandage moist with the borax solution until the soreness is all gone. For a sprain, take some peach leaves, bruise them well and bind them on securely and they will give almost instant relief. For hicough, heat some sweet milk to near the boiling point and give in small quantities at a time until the hicough subsides. For scalds or burns, cover with baking soda, wrap closely with a soft cloth and saturate the bandage with coal oil.

These simple remedies have not only saved doctors' bills but much suffering and very often loss of time from work, and every woman should have a knowledge of the simple home remedies and how to use them.

Martha.

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Deaths.

Gone to Her Reward.

Mrs. Eliza A. Trotter, daughter of John and Maranda McCall, was born in Hinds county, Miss., Jan. 30, 1836, and died at her home at Orangeville, Miss., Nov. 13, 1908. She was married to Benjamin W. Trotter Dec. 23, 1857, who died years ago, leaving her with the only children born to them, two daughters, Mary, who died July 18, 1895, and Cornelia, who yet lives and mourns the loss of all the loved ones of her once happy home.

Sister Trotter became a Christian in early life and was baptized into the fellowship of Beulah Church at Brownsville, Miss., by Rev. S. C. McCloud. In the work and full fellowship of this old church this true and noble child of God spent her life. Besides care for her two daughters she cared for fourteen orphan children.

She was "always abounding in the work of the Lord." Besides running an orphanage in her home she found time to do the duties of wife, mother and good neighbor. With her limited means she was great in goodness. It can be well said of her: "Blessed are the dead who die in the Lord; yea saith the Spirit, that they may rest from their labors, and their works do follow them."

Chas. L. Lewis, Pastor.

For HEADACHE--NICKS' CAPUDINE.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c, at drug stores.

Mrs. Laura Galtney Martin.

Died at her home in Claiborne county, Miss., Mrs. Laura Galtney Martin, April 15, 1909, aged 63 years. A consecrated Christian, a devoted wife and a mother "whose children rise up and call her blessed." What more can be said of this lovely woman? For months she had been a great sufferer, but so patiently was this suffering borne that only those closest to her could realize what she was passing through.

Mrs. Martin was a woman of brilliant mind, and to the last she was deeply interested in all that was good, and true, and beautiful. She was devoted to her church, old Fellowship Church of Jefferson county. One of her last instructions was in reference to her church and mission work.

She was a good worker in the Master's vineyard and in her sweet home. Her large family of noble sons and daughters bear testimony to her work; and now that she has gone home, to claim the blessed promises of her Lord, may those left behind yield their hearts and lives to His control, and at last hear the same wel-

come, "Child Come Home." Her cousin.

Wilma DeLeon Scott.

God in His infinite wisdom has seen fit to take from the home of Brother and Sister Seth Scott, of Fernwood, their only child, Wilma DeLeon, on June 15, 1909.

"The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

God only loaned the little one to the fond parents for a few short months, then He sent the angels to pluck the delicate form in all its innocence and purity, to dwell with Him on high.

God wants the purest and best to be with Him in heaven.

Our souls are created to carry out His eternal plans. He has given immortality to the mortal, and gathered to himself the spirit of our loved ones and friends.

Instead of mourning, let us look up and address our loved ones in these words:

"Thy day has come, not gone, Thy sun has risen, not set; Thy life is now beyond

The reach of death or change not ended, but begun."

May God comfort the bereaved parents and help them to say, "Thy Will be done."

A Friend.

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A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

What Cardui has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

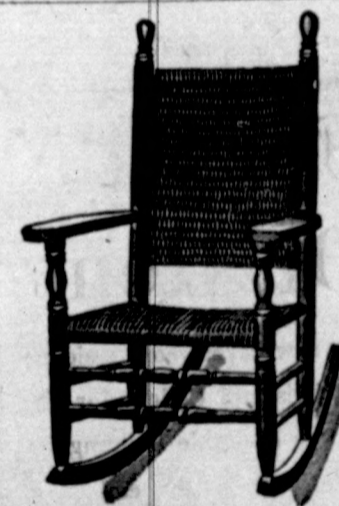
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Baptist Happenings in Alabama.

S. W. Raley has gone from Andalusia to DeRoche, Ark.

C. J. Bentley, after a short but successful pastorate at Wylam, in Birmingham District, has accepted the care of the Avondale church, same District.

This latter field gives to Bro. Bentley unlimited opportunities for the best there is in him; and he will succeed.

I. A. White, for several years at Pratt City, Birmingham District, has moved to Thomasville, South Alabama, and is already doing great things for God there.

A. B. Metcalfe has moved from Fayette, Ala., to Albertville, same State.

D. W. Morgan moves from 21st Street Church, Birmingham, to Fayette.

E. B. Farrer, Louisville, Ky., and one of the Home Board Evangelists, has accepted the pastorate of the Pratt City church.

J. M. Smoke has resigned the Brookwood Church, Birmingham District.

J. S. Wood goes from Moundville to Billingsley and Marbury, a fine field.

W. M. Olive resigns an important field in the Shelby Association to take up the Hunter Street Church pastorate, Birmingham District.

J. G. Dobbins, after a pastorate of several years, and one of marked success, has resigned at Greensboro to accept the call to Orrville.

J. F. Gable, after three years' good work, has resigned the Bessemer work and accepted call to Abbeville.

M. K. Thornton has been called to the Bessemer work, and he has accepted.

Bro. Thornton comes from Starkville, Miss., where he has been Pastor for ten years. He is a good strong man. Both he and the Bessemer Church are to be congratulated.

W. K. E. James goes from Cuba, Ala., to Bond, same State.

J. M. Smoke takes up the pastoral work of the 21st Street Church, Birmingham.

C. L. Wilson removes from Ora, Miss., to Blocton, Ala., and becomes Pastor of the First Church at latter place.

R. R. Brasher resigns at West End, Montgomery.

Alabamians are all delighted at the home-coming of Dr. B. F.

Riley. In the providence of God he has been placed at the head of the Southern Negro Anti-Saloon Federation, and his headquarters are Birmingham. He is already on the field.

J. R. G. White resigns Demopolis and accepts at Columbianna.

Jesse Cook goes from the Seminary to Demopolis.

J. R. Magill leaves Attalla and the State and accepts care of First Church, Longview, Texas.

E. P. Smith resigns at Carrollton and accepts Atalla.

J. D. Gwaltney has been called from First Church, Talladega, to Venable Street Church, Richmond, Va., and it is said he will accept.

Alabama has recently been bereft of three of her strong pastors. All of us mourn their deaths: J. W. Sandlin, Atmore; Dr. J. P. Shaffer, Lineville; A. E. Burns, Jamison.

The Trustees of Howard College conferred the following honorary Degrees at their meeting Commencement week: Judge N. D. Denson, LL. D.; Rev. Richard Hall, Alabama, and Rev. C. V. Cook Kentucky, D. D.

Athens and Decatur have just completed two of as handsome church houses as one generally sees. The former was recently dedicated, Dr. J. M. Frost preaching the sermon.

The writer has just resigned the care of the First Church of Huntsville, Ala. He will do evangelistic work through the summer months, and take another pastorate in the fall. No sort of friction brought about this resignation. I am profoundly impressed that I can do a better work in another field.

R. S. Gavin.

Huntsville, Ala.

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